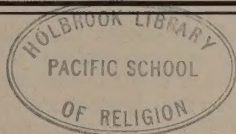


The **AMERICAN FRIEND**

November 6, 1952



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PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.

MWF

*In the next issue E. Stanley Jones
writes on "Food and the Future of Asia"*

Spiritual Paupers

By William E. Wilson

William E. Wilson was for thirty years on the staff of Woodbrooke, the College for Religious, Social and International Studies, established by members of the Society of Friends, in Birmingham, England. His most recent book is entitled Essential Christianity.

Some time ago a Friend said to me, "I have never understood what the first Beatitude means—"Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

The difficulty of the Beatitude, which many beside my questioner feel, lies in the words "poor in spirit." What can they mean? Does Luke's rendering of the saying, "Blessed are ye poor, for yours is the Kingdom of God," help us much? Very little, for many at least of those who are poor in material things seem to be no nearer to the Kingdom of God than most other people. I think Matthew tries to indicate by adding "in spirit" that Jesus meant something at least chiefly in the spiritual sphere, not primarily in the material, and that in this he was right. We might paraphrase, "Happy are the spiritual paupers, for they are ready to accept God's rule." But even so this does not get us all the way to an understanding. For, while no pauper in the material sense of possessions can be unaware of the fact that he has nothing, the spiritual pauper may be, and often is, quite unconscious of his need. There is a well-known passage in one of the seven letters to the churches in "Revelation" which strongly asserts this fact. "John" wrote to Laodicea, "Thou sayest I am rich, and have need of nothing; and knowest not that thou art wretched and miserable, and poor and blind and naked" (Rev. 3:17). Delusion of prosperity, while seldom of long duration in material things, can last most of one's life in the spiritual sphere. So our paraphrase must be amended to, "Happy are those who have no spiritual resources in themselves, and know it,

for they are ready for God's rule within."

This is obviously a wonderful message for all who have gone wrong and been awakened to the fact. It is a gospel for sinners. It reminds us of such words as "I came not to call the righteous, but sinners;" of the prayer of the taxgatherer in the parable, "God be merciful to me, a sinner," on which Jesus commented, "This man went down to his house justified;" and of the parable of the Prodigal Son. The work of John Wesley, and William Booth, and of a host of less known evangelists, is a continuous confirmation of this Beatitude. We thank God for the lives that such men won for Christ, and we realize that the Beatitude is true, that the spiritually destitute, who know they are destitute, are thereby ready for the Kingdom of God.

APPLIED TO US

Then to you and me there comes a big "But." For the Beatitude applies exactly to such open sinners, but it does not apply to us. We, we are assured, are not, and never have been, spiritual paupers. We were brought up in Christian homes. Some of us have behind us several generations of Quaker ancestry, on which we pride ourselves. We are regular attenders at Meeting. We are keen supporters of all sorts of good works, and while we fully admit that we are far from perfect, we at least sometimes are tempted to think that if only all men could be as we are, the world would be in a far better state than it is. Yet with it all we lack power, and perhaps sometimes think that, if only we had been "Prodigal Sons," we might have had a more vivid and powerful realization of God's love and transforming power. But as we are not spiritual paupers, we can scarcely expect to know the inner rule of God as fully as do those whose lives have been utterly changed by Christ. So the Beatitude seems scarcely to apply to us, and we are discouraged.

Now, I believe, this attitude of ours

is due to a spiritual delusion. We are assuming as our own what as a matter of simple fact is all God's work for and in us. For spiritual pauperism is the condition of all men, apart from divine grace. If, as is true, we have most of us been preserved from open sin, and have at least sincerely attempted to live lives pleasing to God and helpful to our fellow men, these are themselves the work of God in us. That some of this divine leading and power is mediated through our life in the Society of Friends, through our parents, our upbringing and our environment generally, does not make it less the work of God.

ABSOLUTE NEED

Left to ourselves we, decent Christian people, are spiritual paupers. We only suffer the delusion that we are not, because we never have been left to ourselves. The transforming power of Christ in us has almost always been supported by an environment in which he has long been at work. And we were receiving his power unconsciously before we began consciously to seek him. If we sincerely ask ourselves Paul's question, "What hast thou that thou didst not receive?" the answer is "nothing."

We are spiritual paupers, but we don't recognize it, because we take what is God's work in us and in our environment, as if it was due to our own initiative, enlightenment, devotion and energy—and it is not. It is all either directly, or indirectly, the work of God. So this Beatitude fits us decent, law-abiding, God-fearing Christians.

Our need of God is absolute. That His help has never been lacking, but has consciously or unconsciously come to us all our lives, has made it possible for us to think that the first Beatitude does not apply to us. But it really does, and the sooner we recognize our utter and continuous need of God, the sooner shall we know that entire dependence on him, which is the true way of life for every individual human being and for the whole world. Then God can use us in his work of saving the world.

THE AMERICAN FRIEND

Old Series, Vol. LIX, No. 22

New Series, Vol. XL, No. 22

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD AT 22 SOUTH STATE STREET, ELGIN, ILLINOIS
ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price \$3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 S. Eighth Street, Richmond, Indiana.

ERROL T. ELLIOTT Editor
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Entered as second-class matter, March 23, 1918, at the post office at Elgin, Illinois, under the act of March 3, 1897

Editorials . . .

The Right to Be Wrong

IT WAS a pungent line written by Edward R. Murrow, the prominent news commentator, "There is a tendency to make no distinction between dissent and subversion. The right to be wrong is as important as the right to be free." Indeed it can be added that men are not free unless they are free to make mistakes—even, within limits, free to do evil.

The totalitarian form of government, while trying to build the perfect order, to eradicate mistakes, makes the greatest mistake of all—the elimination of free choice, the right to choose the wrong, and the right to dissent. As in the present situation in America, the line between dissent and dangerous subversion is not always clear, but if we do not guard zealously the right to make and express judgment, even of the forms and functions of government, we cut the roots of the democratic order while trying to defend it.

If our way of life is indeed the best, then let us demonstrate our faith in it by allowing, if not inviting, criticism. If death lurks in our present system, the system cannot be saved by blind defense. If there is life in it, no "fellow travellers" of any other system can destroy it on the open market of ideas. It is the closed market that assures ultimate defeat.

The Third Alignment

LINE UP," says the Communist world, "or be eliminated." "Stand up and be counted," says the Capitalist world, "or be blacklisted." With whom shall we line up and for whose cause shall we stand up and be counted? Are there only two line-ups in the world today? Are we indeed divided as between "black" and "white"? Are there no "grays" in the ideologies of our world? Though the ideologies of our political world are not equally good, they are all gray, though in varying shades.

There is a third order that should arise out of the welter of political conflict. It must enlist all whose inner spirits are free; people who not only speak of freedom and seek it but who also use the degree of freedom they already have—freedom to think, to speak, to live for a third order.

This would not mean retreat from political responsibility in the nations *as they are*, but it would mean a basic loyalty and a primary alignment with the Kingdom of God, as we understand it. It would also mean the easing of tensions and the avoiding of battle lines.

The inspiration for such an order is Christ, before whom all contenders can stand only as penitents. He will lay the moral plumbline along our structures and

find them tottering. Our "frozen" patterns of thought will melt in the warm light of his presence.

It is regrettable that often today men want to be known as capitalists, free enterprisers, socialists, etc., more than they want to be known as Christians. Always these settled ways crack under the expanding growth of life. It is at that point that we must keep our insights sharp and our loyalty to Christ clear.

Allergic to the Unfamiliar

WE DRAW upon many fields of thought for figures of speech in the spiritual realm. For this one, "Allergic to the Unfamiliar," we draw upon the message from Margarethe Lachmund of Germany given to the World Conference of Friends at Oxford. Certainly the unfamiliar has invaded Germany both from East and West during recent years, and Friends there are in the very midst of it.

Occupation of one country by another is always wrong, whether for the moment it can be avoided or not—and Germany is under a dual occupation by Russia and by the Allied powers. No one can condone a continued occupation, yet it offers to Friends who live there an opportunity for some insights and leading thought—thinking that is severely tested. They are speaking and we need to listen to them.

Christianity was born, tested and planted during an occupation by the Romans. Who could say that these conditions had no effect upon the new movement and the Church that was to be refined by untoward conditions? What may come out of central Europe during these years as thoughtful, prayerful, active Christian groups live and think in the midst of *their* unfamiliar conditions?

Christianity itself was unfamiliar and the world was certainly allergic to it. Reactions of fear drove men to a frenzy of persecution, but the *Idea* that was born, stripped by testing of all unreality, survived.

The familiar is born as the unfamiliar. At first it is disturbing and then, if it is true as well as new, men settle down in confidence with it as if it had always been, and the next generation is again disturbed by yet other ideas—ideas to be tested, discarded or adopted.

So goes the cycle of life, requiring active minds that are morally well founded. Blessed are such for they shall not be destroyed by fear.

Return to the Bible

THE Revised Standard Version of the Bible is now complete and the event has been marked by great meetings in thousands of American communities. It is the greatest literary accomplishment of our day. Indeed it marks, for our time, the fulfillment of the

dream that led Gutenberg to print the first copy a half-millennium ago.

In most of the lines the changes have been slight, but in many others the revision has greatly aided the reader in understanding the ideas portrayed. Changes in language have greatly affected the meaning of words and archaic forms have tended in recent decades to obscure the meaning of the original lines. It is as if a light had been turned on—a light which shines from devoted scholars on the Scriptures. Chiefly it is the light that shines from the pages.

Doubtless this event will lead many people to open again the Book they closed years ago, and let

its cadences catch again in their souls. Its central message is of such importance that we cannot build without it. It is like an untouched negative, showing the sins as well as the goodness of the heroes that walk through its pages. It depicts the downfall and the uprising of peoples as they alternately accept or reject the leadership of God. It rises from the cruel song of Lamech to the Canticle of love by Saint Paul, and from the battlefields of David to the heights of Mt. Calvary.

The Bible is not "level," it climbs and invites us to climb with it!

E.T.E.

The Parable of the "Woodhouse"

Afterthoughts on Oxford

By Wilfrid E. Littleboy

IN 1657 a Yorkshire Quaker, Robert Fowler, started to build a small ship at the seaside town of Bridlington. At first he would be thinking of coastwise trips; north to the Firth of Forth; south to the Thames estuary; perhaps also, in fair weather, across the North Sea to the Low Countries. Soon however, there grew in his mind the thought, "Thou hast her not for nothing." When the small ship, "Woodhouse," was ready, he felt impelled to take her to London. Here he found a group of Friends anxious to cross the Atlantic, but no captain would take them because of the laws against Quakers landing in New England. Robert Fowler at once recognized God's purpose in the words "Thou hast her not for nothing," and the account of the voyage of the "Woodhouse," a small ship even by 17th century standards, is a Quaker classic.

Looking back at the Oxford Conference, the same thought arises in my mind, "Thou hast had the experience not for nothing." In spite of the double negative, this may well come as a stimulus to each of us who took part in the conference. We shared in the consciousness of membership in a large company, gathered from a variety of backgrounds, all determined to pool their different religious experience in our common meeting together under the guidance of the Lord. Together we experienced the uniting power of the presence of God, and the exhilaration of fellowship in the things that are eternal. This experience we did not have for nothing. Whether we returned to our homes, our farms, or our office desks, in an hour or two after leaving Oxford, or whether the return occupied a matter of weeks, there is laid upon

Wilfrid Littleboy, Clerk of the Friends World Conference held July 28—August 6 at Oxford, England, draws a parable for the Conference from the story of a 17th century Quaker Ship, the "Woodhouse."

all of us a responsibility that we ourselves should be the message of the Conference.

There is also a wider view that can be taken of the Oxford Conference. Something has happened to the whole Society of Friends in this coming together at the beginning of the 4th century of Quakerism, for it has been more than a spectacular celebration of the founding of our Society in 1652. The urge to hold the Conference started in the hearts of a few Friends, spread to the 900 representatives coming from the four corners of the world, and found a growing response in the communities of Friends everywhere. Robert Fowler recognized the voice of the Lord in the insistent word that came to him, and, today, the Society of Friends across the world should recognize His voice saying, "Remember! the Friends World Conference has not been held for nothing."

It is not easy to speak with certainty of the next steps which a world-wide company so varied as is the Society of Friends, may be called upon to take. There is one direction, however, in which we have a common outlook. Friends do not lay much store on the traditional in religion. We do not seek to guarantee our ministry by claiming for it an Apostolic succession; we do not formulate our worship on the basis of time-honored liturgies, or the use

of outward sacraments; we do not make a habit of expressing our faith in the phraseology of the creeds of the early Christian centuries. If in all this we content ourselves with negatives, our foundations will be insecure. If on the contrary our religious life is firmly based upon the immediate presence and leadership of God in the living present, as was certainly the case with our Quaker forefathers, we may expect to be led into an understanding of His purpose in our coming together at Oxford.

Stated positively, this common outlook of Friends is a constant expectation that God has yet more light and truth to break forth from His Word. As a result of this expectant attitude, Friends have gained the reputation of being pioneers in one field of social life after another. It is not for us to claim credit for the past, but to be on the alert so that we may follow where the Lord would lead us at the beginning of our fourth century.

To judge from what found expression at Oxford, some Friends will find their Christian mission in more active service for their fellowmen. Others will be led to seek the will of God in the economic field, in the material standards of personal life, and in the social relations of men both at home and abroad. Some will be called to devote themselves to the cause of Peace, in personal stand, in the political field, or in testimony to our fellow Christians. Others again will have their imagination divinely stirred to bring men to Christ, their teacher and to leave them there. In the varied life of the Society of Friends the call of God will lead us in many directions, but the experience of Oxford will con-

(Continued on page 373)

GOLDEN ANNIVERSARY OBSERVANCE

Of the Five Years Meeting

Responses made by the local meetings of the Five Years Meeting to the plans for the observance of its fiftieth anniversary have been abundant. Scores of meetings ordered literature for circulation among members and others planned to use a Sunday in October for special recognition. From many meetings came messages of congratulation and remembrance.

The Anniversary Dinner was held on the evening of October 18, at the East Main Street Meetinghouse in Richmond, Indiana with Sumner A. Mills, Chairman of the Executive Council in general charge and with O. Herschel Folger as toastmaster. In his inimitable way Herschel Folger brought good spirit and fellowship into the occasion as he spoke of the meaning of the observance and introduced the speakers and topics.

Earlham College furnished the music, featured by spirituals that were well rendered by Beauford Williams, tenor, a student at Earlham. Piano, violin and cello made up the ensemble for dinner music and a special number following.

Norman E. Young, with Beatrice Folger at the piano, led in the singing of hymns written by John Greenleaf Whittier.

Appropriate decorations suggested the fall of the year and the gold in the Golden Anniversary.

There were representatives as follows from Yearly Meetings: Canada—2, New England—2, New York—4, Baltimore—1, North Carolina—3, Wilmington—22, Western—17, Iowa—6, California—3, Philadelphia—1, Nebraska—1, Kansas—1, Indiana—38, and nearly 60 additional from Richmond.

AFTERTHOUGHTS ON OXFORD

(Continued from page 372)

stantly come as a reminder that the call is one, and that we are a united band in responding to it.

When we look around us at the storms and stresses in the world, we may well wonder what part our small Society can be expected to play. It is not, however, in times of material security, but during uncertainty and difficulty that progress is made in the field of the spirit. Let us remember again the small ship "Woodhouse" setting out on its perilous journey across the Atlantic when the ship's company saw "the Lord leading our vessel even as it were a man leading a horse by the head."

Two in the group, Fred Smith and Maude Toms, had attended the initial Five Years Meeting session in 1902, and every session since that time.

Herschel Folger introduced the speakers of the evening, and briefly reviewed the leadership of the Five Years Meeting. He noted that the clerks of the sessions and the Conferences held previous to the Five Years Meeting were represented by five businessmen, five educators, and three pastors. The speakers of the evening, representing the departments of the Five Years Meeting emphasized the broad, democratic base of the Five Years Meeting.

Errol T. Elliott outlined the history of the Five Years Meeting touching on the early Conferences held in the last century, the reasons for the union of the Yearly Meetings and the growth of the ideas which brought about the founding of the Five Years Meeting.

Sumner Mills introduced the work of the Board on Peace and Social Concerns, telling of the early work of Daniel Hill and Allan D. Hole in the peace work which preceded the setting up of the present Board. He discussed the current trends of the work, which include cooperation with other churches, the production of books, pamphlets and other material on peace, temperance, and social concerns, work with local Meeting committees of peace, and the political approach to problems.

Faith Terrell noted the progress of the mission work, dating from 1894. She brought out the fact of the ecumenical roots of mission work, and noted also the growing unity of Friends missions, beginning with the united effort in Cuba in 1902. She spoke of the trend on the fields, saying that "The Mission Board hopes that the day will come when we have so shared and spread our love that missionaries are no longer needed." She touched on the recent development of the mission school which attempts to train workers so that they truly understand the nature and development of native peoples.

Russell E. Rees spoke of Christian Education work and publications, telling of the founding of the Publication Board in 1912, and of the growth of the concept of Christian Education for all ages of Friends. He remarked on the early closeness of Christian and secular education, the development of the personnel in Five Years Meeting work, and the fine appearance and high quality of the Five Years Meeting

Christian Education literature.

Ernest Lamb said that the next fifty years belong to youth, and urged that the Five Years Meeting concern itself with bringing life abundant to young people. "Our future will be assured if we depend upon loving kindness, tender mercy and the strength sufficient in the days ahead." He said he was glad to be working to give young people more adequate headquarters through a new central office building. He asked for increasing faith in the local meeting, in youth, and in our future.

Fred E. Smith, who had attended all sessions of the Five Years Meeting since 1902, closed the occasion with prayer.

* * * *

The record of expanded service as reviewed gave evidence of the definite progress of the Five Years Meeting during the past fifty years.

At the meeting for worship on Sunday Morning Norval E. Webb, Clerk of the Five Years Meeting presided and Alexander C. Purdy of Hartford Seminary and member of the Executive Council of the Five Years Meeting gave the Anniversary address.

Taking the lines from Hebrews twelfth chapter he reminded Friends that the "cloud of witnesses" were not mere observers—they were and are, in our memories, in the work with us. The word "witness" meant to *witness* often by martyrdom—an expression of complete devotion. He reviewed in sharp and vivid language the course which we must follow and the weakness which now besets our pathway. His message will appear later in *The American Friend*.

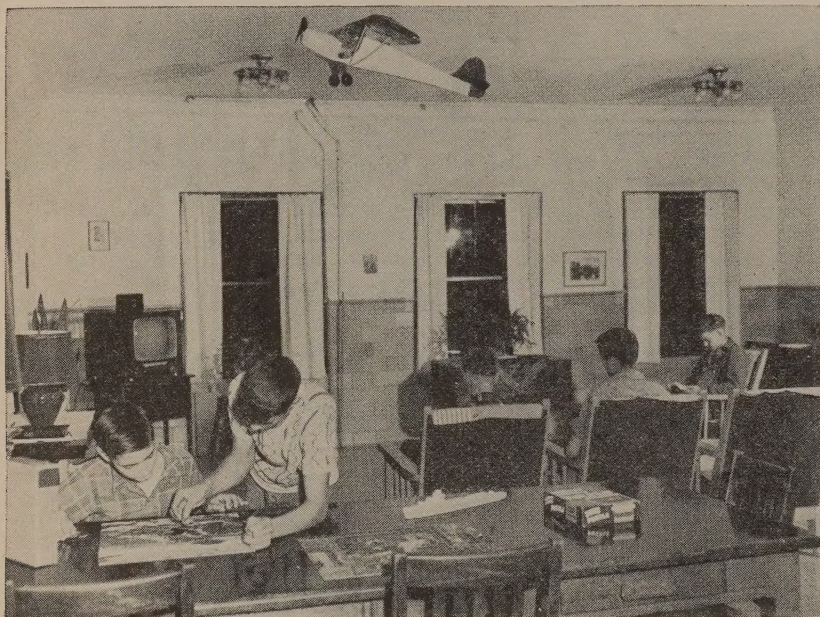
WILLIAM PENN SPEAKS ON GOVERNMENT . . .

"For my country, I eyed the Lord in the obtaining of it, and more was I drawn inward to look to Him and to owe it to His hand and power, than to any other way. I have so obtained it, and desire that I may not be unworthy of His love, but do that which may answer His kind providence, and serve His truth and people; that an example may be set up to the nations; there may be room there, though not here, for such an *holy experiment*."

"Governments, like clocks, go from the motion men give them; and as governments are made and moved by men, so by them they are ruined too. Wherefore governments rather depend upon men, than men upon governments . . . if men be bad, let the government be never so good, they will endeavor to warp and spoil it to their turn."

The Story of White's Institute

By Robert M. Curless



The Library in Gilbert Hall where boys work puzzles, read and watch selected programs on television

For over ninety years, Indiana Friends have cared for homeless children through White's Institute, located near Wabash, Indiana. This review of that work, told by Robert Curless, the Superintendent, will ably serve to widen Friends' acquaintance with White's Institute. Josiah White also established a similar institution under the care of Iowa Friends which is located near New Providence, Iowa.

A LITTLE more than one hundred years ago, Josiah White of Philadelphia made a land grant to be under control of Indiana Yearly Meeting for the purpose of a school. The school was to be for "poor children—white, colored or Indian." They were to be given instruction in various kinds of work and the usual school subjects, but especially "a spiritual education such as a religious Quaker would give his own children." The Yearly Meeting accepted the obligation and the work was started.

The school was opened in 1861 with only a few children. Gradually the number was increased. In 1882 the Institute made arrangements with the government to educate some Indian children from the Sac and Fox Agencies in Oklahoma, on contract. At one time there were eighty-seven in attendance from eighteen different tribes. The contract with the government ended about

1895. Since that time most of the children have been white.

Many counties of Indiana do not have a home for children who are temporarily or permanently without a home. Such children are truly the "forgotten" children. White's Institute has offered refuge to these children. The counties help with the expense, but it is never enough to meet the cost. The remainder of the cost has to be provided in some other way. It is this "remainder" that is so important. It represents the difference between mere existence and the development of the mental, moral and spiritual life of the child. Support of this institution beyond the bare subsistence level is truly missionary work at its finest.

One can only marvel at the devotion and self sacrifice of many of the members of the staff. Their hours have been too long and their pay too low, but the results of their work are obvious. Most of the young people respond in a heart-warming way. The group of children now numbers about two hundred.

The children live in groups under the supervision of house parents. A cafeteria provides food for all. A doctor is on call and a nurse on duty in the "hospital" in case of illness. Food, health and clothes are major problems but are being successfully managed. A good gym and an athletic director solve the

recreational needs. Two small lakes furnish fishing.

Recently the adjoining township has co-operated in providing grade and high school instruction on the campus, under the direction of the superintendent. White's formerly did this alone.

The children are taught many of the kinds of work of the institution—farming, animal husbandry, orchard care, painting, plumbing, electric wiring, carpentry, shop work, bee keeping, truck gardening, dairying, clothing and shoe repair, sewing, ironing, cafeteria, house-keeping, barbering, cooking, butchering, poultry care, canning, etc.

The young people also are doing a fine job of self-government. A program of rewards for accomplishments rather than the old way of punishment has been in effect for several years. Individuals or groups are given trips, camp-outs, vacations, parties, shows, feeds, games, etc. The children have come to feel that they are a part of things in general. Discipline cases are much fewer in number.

There is a resident minister at White's who has charge of all the religious education program. He also does individual counseling.

The institution has been fortunate in the kind of people who have been willing to serve as trustees. Successful people in business, finance, industry, the professions, social service and the church have been willing to give of their time and abilities. Most problems that present themselves are within the knowledge of some of the board.

Let us not overlook this opportunity for "a spiritual education" for this worthy group. These children come to White's with the mute—

Give us this day
Our daily bread
And forgive us our trespasses
As we forgive those who trespass
against us
Lead us not into temptation
But deliver us from evil.

WILLIAM PENN SPEAKS ON RELIGION . . .

"The humble, meek, merciful, just, pious and devout souls are everywhere of one religion; and when death has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers."

". . . do you sit down in true silence, resting from your own will and workings, and waiting upon the Lord . . . until the Lord breathes life into you, refresheth you, and prepares you, and your spirits . . . for His service . . . ?" (From "A Tender Visitation")

THANKSGIVING

A Prayer for Migrants

Once again, as our custom has long been, the nation has set apart a day to give thanks to God for all his good gifts. We who have received so much too often forget the source of our blessings. If we had only what of ourselves we earn and deserve, how barren our lives would be!

As we render thanks to God, let us not fail to thank him for all of those whose toil he uses to minister to our recurring needs. Each of us is indebted to many whom we never see but on whose labor we are constantly dependent for the commonest things of life, like the food we eat. As we thank God who gives the increase, let us not forget to thank him also for the Paul who planted, the Apollos who watered, and all the nameless ones who gathered the harvest and prepared it for our use.

WE, THE BENEFICIARIES

So may there be room in our hearts for a friendly thought and a prayer of thanksgiving for those whom we call "the Migrants." Temporary sojourners wherever they go, if they are not at our tables this Thanksgiving Day, the fruit of their labors is surely there. Recall the words of Scripture: "The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God." Strangers, they stayed with us such a short time; but long enough to put us deeply in their debt!

We do not thank God with words alone, but with our lives. We have the Master's word that what we do for the least of his children we do for Him. These, strangers wherever they may be, are his children and it is the privilege of the Church to minister to them in his name.

Herman N. Morse

INTRODUCING HERMAN MORSE

Dr. Morse is Chairman of the Division of Home Missions of the National Council of Churches, as well as Moderator of the General Assembly of the Presbyterian Church in the U.S.A. To provide a ministry to agricultural migratory laborers and their families, migrant committees of councils of churches and church women in 25 states and national denominational home mission boards work together through the Division of Home Missions of the National Council of Churches. This ministry reaches about one-tenth of the migrants in our nation.

THE QUERIES AND SPIRITUAL GROWTH

B. Orville Fisher, minister of the Little Ridge Friends Meeting near Fairmount, Indiana, has begun a ministry through correspondence, in which each month he sends out a letter containing one of the Queries and a brief message. His letters will be continued until each of the eleven queries has been presented to the members. We quote from the first letter below:

DO YOU STRIVE FOR THE CONSTANT REALIZATION OF GOD'S PRESENCE IN YOUR LIFE? ARE YOU SENSITIVE AND OBEDIENT TO THE LEADING OF THE HOLY SPIRIT? DO YOU ENDEAVOR TO ADVANCE YOUR SPIRITUAL GROWTH BY THE PRAYERFUL STUDY OF THE BIBLE AND OTHER DEVOTIONAL LITERATURE?

It has ever been inherent among Friends to encourage each other to an everdeepening realization of the presence of God in the whole of life. This is not accomplished without effort on the part of each individual. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. One's spirit also must be sensitized to the impressions of the Holy Spirit so that one can respond, in humble obedience, to His leading.

One's mind also will be awakened to new understandings of God (and of life) through reverent reading and study of the Holy Scriptures and other devotional material which has been written out of the deep experiences of others whose lives are living testimonies of the presence of God in human life.

IOWA MEN PAINT PENN

The men of local Meetings in Iowa Yearly Meeting have taken as a project the redecoration of rooms at William Penn College at Oskaloosa. This fall, almost all the classrooms at the College have been repainted by men from Minneapolis, Hesper, New Providence, Honey Creek, Chester, Illinois Grove, Le Grand, Earlham, Oskaloosa, Pleasant Plain, Salem, Liberty, Paton and Oak Grove Monthly Meetings. Eight Minneapolis men came 300 miles and did their painting between 4 p.m. and midnight on a Saturday. In addition they contracted with a local painter for the large chemistry lab. In addition to doing the work, the Iowa men have also paid for the paint.

POETRY CONTRIBUTORS

Avery D. Weage, Box 44, Newcastle, Nebraska.

Margaret L. Law, 530 East 86th, New York 28, New York.

Mazelle Wildes Thomas, 33 Ash St., Hopkinton, Mass.

REMEMBER THE INDIANS AT THANKSGIVING TIME

Friendly Indians helped the Pilgrims at Plymouth make the first Thanksgiving Day possible. Today it would be justice as well as mercy to share with them even as they shared with the Pilgrims.

The Associated Executive Committee of Friends on Indian Affairs at present sends out four families to work among the Indians, to help integrate them into our culture; workers who can be true friends of the Indians and who have the capacity to help them in the various daily problems and troubles that arise in their lives. They are people whose wider experience and greater orientation enables them to aid the Indians both materially and spiritually. The Committee is able to pay only about \$1700 base pay to a worker family, making about \$4.65 a day.

BUFFALO HUNT

For many years Friends Meetings and First Day Schools have collected buffalo nickels during November for a Thanksgiving gift to the Oklahoma Indians. Now the buffalo nickels are disappearing—just as did the buffalo upon which Indians depended for food and clothing. But Indians also used eagle feathers. Perhaps this year we should hunt for eagles on the backs of quarters and half dollars. It takes more to buy food for the needy, sewing machines for group work and sustenance for the workers and their families.

Raising the money can be done in many ways. Two are listed here. One of the best is to ask three or four children who are especially interested in Indians to come to First Day School dressed as Indians. Let them take up a collection after reading a Quaker Indian story such as "The White Feather" or "A Ride Toward War Paint" from *The Friendly Story Caravan*. Or you could give each family in your Meeting a box or jar to put on the Thanksgiving table. During that meal and all through the following week, drop a dime or quarter in for each item of food which was developed by the Indians. A partial list includes corn, turkey, squash, pumpkin, maple sugar, tomatoes, kidney and lima beans, white and sweet potatoes, peanuts and strawberries. Perhaps you can add to the list. Please send your collections to Roger Scattergood, Treasurer, 610 Ardleigh Street, Philadelphia 38, Pa. Last year the nickels collected paid for keeping the mission cars going. Can we collect enough this year to do more? We need to help needy Indians in other states.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Mennonite Church in the Second World War, by Guy F. Hershberger; Mennonite Publishing House; 290 pages; \$3.50

This is another of the excellent, detailed historical studies which the Mennonites have produced since World War II. The book carefully presents and analyses (1) the peace education program of their church up to the advent of World War II, (2) the impact of the war upon their young men, their schools and colleges, and their relations to other groups, (3) the program of missions, relief and reconstruction, Civilian Public Service which were carried on during that period, and, finally, (4) an evaluation of these effects.

It is written primarily with the Mennonite reader in mind. Thus, much material is included that is of little interest to an outside observer. Much of the information on differences between groups of Mennonites (as we outsiders would classify them) sounds familiar to those acquainted with the family quarrels of Friends groups.

This reviewer believes that the impact of World War II on Mennonites and many others is summarized in the following quotation which also expresses a profound and far-reaching religious truth.

"Gradually, however, it came to be seen that neither Fundamentalism nor the Liberal Social Gospel truly represent the teachings of the New

Testament. Slowly the Mennonite Church came to see what the Anabaptist forefathers had seen long before, that personal salvation must express itself in the building of a Christian society."

Merton Scott

The Great Enterprise, by H. A. Overstreet; W. W. Norton Co.; 331 pages; \$3.50.

Overstreet's second book concerning maturity is in reality two books in one. Part I is an elaboration and completion of *The Mature Mind*, with an emphasis on the relation of the self to other selves. According to the author, "in all this (the psychology of the 'skin-enclosed self') we have missed the profoundly important fact, as a moral and intellectual being, an individual is never solely himself; he is enmeshed in relationships."

In Part II the author discusses the "Self in the World." This discussion includes the problem of hate, living in a time of tension, and science and its limitations. The last three chapters give signs of hope and point the way ahead for concerned people.

Needless to say, Harry Overstreet is in reality an evangelist and writes with fervor as well as with clarity. Also, *The Great Enterprise* gives more attention to Christianity than does *The Mature Mind*.

William J. Reagan

Education for a World Society, Edited by Christian O. Arndt and Samuel Everett; Harper & Brothers; 263 pages; \$3.50.

In the foreword of this symposium,

the eleventh yearbook of the John Dewey Society, Harold Benjamin has chosen an appropriate quotation from Epictetus, the slave philosopher, "The State has said that only freemen shall be educated, but God has said that only educated men shall be free."

Among the interesting and informative chapters are two by Friends. David S. Richie of the Friends Social Order Committee of Philadelphia has written on International Work Camps. Of this movement, David Richie says it "has been small, infinitesimally small, like a collection of tiny candles scattered in an ocean of darkness. Surely," he continues, "with adequate funds . . . the number of volunteers . . . and camps could be multiplied and a tremendously significant contribution to the spiritual climate of the world could be made."

Leonard Kenworthy is given a large section of the book in which he examines the contributions of schools to this "spiritual climate," entitled, "The Schools of the World and Education for a World Society." He lists a few of the schools, both public and private, throughout the world which are becoming concerned with world-mindedness, but reminds us that there are many more which "are not only not developing worldminded individuals, but are consciously or unconsciously developing narrow nationalism."

I would recommend this book highly as a handbook of positive steps toward world peace. If the cost seems prohibitive to individuals for this type of book, it should at least be in the hands of every group and committee concerned with peace, education or world cooperation at any level.

John Kriebel

HARVEST

When fall days come, each shadow points
A longer finger on the ground;
While, mingled with the mellow sun,
The tang of frost is often round.
The spendthrift trees throw autumn treasure
Along the lanes; the wind's a child
Who stirs the leaves, tossing them up
In riots of color, swirling, wild.
The cloudless sky is hazy blue,
The languid air feels mildly warm . . .
Worlds away, about to break,
The waiting fury of the storm.
The dreams of spring, long since revealed,
Stand all fulfilled through summer's grind;
Earth's fine, spun gold, now heaps the bowls
Of the hungry children of mankind.
Another harvest-time is here,
The moon's a sickle in the blue;
Let us bow humbly before we reap,
And pray for a harvest of kindness, too.

EVERY D. WEAGE

AUTUMN FAIR

Now sumach's red is withered brown
And hillside grass a burnished crown.
Above the sycamore, white as bone,
Nebulous clouds are overtone.
The crackling leaves of the copper beach
Are falling to earth from their heaven-reach,
As autumn wind with bag-pipe skirls
Is chasing them in gusty whirls.
Where willows dry their yellowish hair
Earth offers her all at an autumn fair.

MARGARET L. LAW

GOD OF THE HARVEST DAYS

Hay lofts fragrant with clover,
Corn cribs laden with gold,
Fruit bins groan with their burden:
Farmers—a treasury behold!
Lifting moist eyes to the Heavens,
Farmers speak humbly their praise,
To Him, the Toiler Creator,
God of the harvest days.

MAZELLE WILDES THOMAS

Our World Missions

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

FIFTIETH ANNIVERSARY CELEBRATION OF THE FRIENDS AFRICA MISSION

August 24, 1952

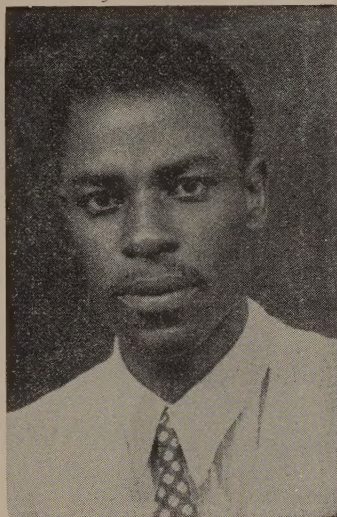
Indications of something out of the ordinary about to take place this Sunday at Kaimosi could be observed early in the day. Husky native young women from the Girls' School were busy carrying benches on their heads across the lawn from their classroom to the natural amphitheater just west of the Teacher Training Center building, on a natural slope. It is surrounded by a variety of trees, some with fan like branches, others which droop like weeping willows. To the north the place faces the beautiful nandi-flame trees which were just bursting into orange bloom. In this setting an improvised platform was arranged on the back of a truck. Tree branches put in front helped to conceal the truck.

Each monthly meeting had the privilege of inviting two guests from its numbers to attend the morning tea and afternoon feast held in the dining room of the Boys' School. People selected were those to whom the anniversary held special meaning. During the morning tea, other people began to gather from all directions—some coming by the local native bus, others on bicycles, but most of them on foot. Everyone seemed to be dressed in his best clothes—the bright head scarves and highly colored dresses the women wore showed up particularly well.

VERNACULAR USED

The program began at about 11:00 o'clock, as soon as the tea was over. It was almost all spoken in the vernacular, including the singing. Hymns chosen were the favorites of the early missionaries, "Stand Up for Jesus," "Marvelous Grace," and "Revive Us Again." Accompaniment was furnished to the singing. Edith Wines played the accordion, Elwin Wines the trumpet, and Horst Rothe, the violin. Leonard Wines then read Psalms 95 and 90 and spoke briefly. Benjamin Ngaira acted as master of ceremonies. A time of prayer was held in which several people expressed thanksgiving for this day and particularly for the people who came from America to establish this mission. A special instrumental trio number, "Faith of Our Fathers," was played by Edith Wines, Horst Rothe, and Elwin Wines.

Five of the early converts had been asked to sit on the platform represent-



Benjamin Ngaira

ing the first five mission stations established in the district of North Nyanza. It was interesting to hear them, as they told of the work, recalling to memory many things of the past. They said that what they lacked was time in order to tell of all the mighty works that the Lord had wrought through many a devoted missionary now gone to be with the Lord, or retired, or present now.

Yohana Amugune from Vihiga, spoke of how the early missionaries came every Sunday to hold services there and how it was appreciated.

EARLY DIFFICULTIES

Daudi Lungaho, who told of the work among the Tiriki at Kaimosi, spoke of his first contacts when he was a young man, with Mr. Chilson and Mrs. Hole. He mentioned how the tribes were then at enmity with one another and the great fear and superstitions that existed. Through the efforts of the missionaries it was not long before conditions began to improve. He told of two occasions when Mr. Chilson fearlessly went out to stop a fight in progress between two clans. The most difficult tribe to appease was the Nandi who lived east of Kaimosi. He told of the killing of one of the Kaimosi missionaries (whom Africans called Maduvwe) by the Nandi people and he himself helped carry the body to the Kaimosi station.

Festo Lisamadi of Lirhanda, who spoke in place of Yohana Lumwagi, told of the work in Maragoli, mention-

ing in particular the efforts of Mr. and Mrs. Rees who lived at Vihiga for so long. He said it had been due to the examples set by many a pioneer missionary that the Maragoli are what they are today. The missionaries preached, taught, and cared for the health of the people. Many of the water-powered grinding mills erected by Mr. Rees can still be seen in Maragoli. He and Yohana Amugune helped break up the custom of refusing chicken meat and eggs to women, first breaking it up in the Maragoli and later in other tribes. He said that Mr. Rees' bugle sound was a regular thing on Saturday evening in reminding the people of the coming Day of Rest, when he expected them for the service.

At this time the song, "What a Friend We Have in Jesus," was sung by the congregation. Then the missionaries sang, "Heavenly Sunlight."

JOSEPH NGAIRA SPEAKS

Mr. Joseph Ngaira, father of Benjamin Ngaira, represented Malava. He told of his first contact with the missionaries at Kaimosi in 1908 when he and three others came to the station to be the first boarding students. After telling of the many hardships endured by the missionaries in those days he told of his trip to Kitosh with Mr. Arthur B. Chilson when they went to found Friends' work among the Kitosh and Vabras people. It was through Mr. Chilson's quick powers of decision and action that the north area of the field was kept for Friends. At Malava, Mr. Chilson gave him a pair of trousers to take to headman Shitanda just a day before the headman and his elders were to decide whether to accept Friends or Catholics!

He told of the instance of the killing of the man-eating leopard in Kitosh. He and Petro Wanyama and two others accompanied Mr. Chilson and Mr. Ford to the scene. He said that from a small camp where work started in Kabras, it now numbers about forty Christian villages among the Kabras people, and many among the Vakaleha people. Mr. Chilson used to tell the people that one day they would be progressive farmers growing maize and other farm products, supporting their own church work just as Christians did in America, and it was nice to see that now happening. He concluded by glorifying God for all that had been done and expressed. He expressed thanks also for participating in the 50th anniversary, although he was rather doubtful about being present at the 100th one!

Mr. Yohana Lumwagi, representing Lirhanda station, spoke of the work among the Isukha tribe. They, like other tribes, were bound by supersti-

tions and evil practices and customs of many kinds. In the early days he was particularly acquainted with Mr. and Mrs. Hole, who were stationed at Lirhanda. Their tireless efforts, together with those of other missionaries who came later, have resulted in the establishment of Friends' work which has proved able to stand against the Catholic pressure, the latter of whom have a station not far from the Lirhanda Friends station. He recalled many instances when he accompanied Mr. Hole on visits to various homes, especially on week-ends to remind people to come to the service on Sunday. In concluding, he expressed gratitude to God that Friends were able to carry a three-fold program from the very beginning: evangelical, educational, and caring for the health of the people.

Mr. Petro Wanyama represented Lugulu station. Having lived at Lugulu ever since the days of his youth he said he had seen Friends' work grow from a small place to the present six monthly meetings among the Kitosh people. He told many interesting things about the work of the early missionaries, mentioning Mr. Hotchkiss, Mr. Chilson, Dr. Estock, Mr. and Mrs. Conover, and Mr. and Mrs. Ford, these with whom he got into closer contact. Following the advices of the early missionaries the Kitosh people have developed into keen farmers, producing most of the maize exported from the district.

Benjamin Ngaira, the Yearly Meeting clerk, expressed thanks to the five speakers for the many interesting things they had told. He went on to say: "If the early missionaries and those who have followed them had not been of the type they were and are; and if the men and women who formed the Friends of the first generation in East Africa had not taken an equally firm stand for what was right, we should not be celebrating this 50th anniversary with such happy and smiling faces!"

DEBT TO AMERICA

He said Friends in East Africa owed so much to Friends in America, some of whom he had met during his visit to the U.S.A. in 1950. He remarked that the interest of Friends overseas in the work of Friends in East Africa was tremendous and that he had met many men and women whom he understood had been supporting missionary work in Kenya for years.

Looking into the future he reminded the congregation of the many tasks ahead. He mentioned the birth of the East Africa Yearly Meeting in 1946 when Friends' work reached its second step, pointing out that, in order to keep

Friends' work progressing it would take no less devotedness to the service of the Lord than it did fifty years ago when A. B. Chilson, Edgar T. Hole and Emory Rees answered the call, "Go ye into all the world—"

He mentioned that it was good to see Friends in East Africa gradually beginning to cast their thoughts outside their homeland, and realizing that, though they form a very young member of the Family of Friends, they are just as important in the family. They ought to remember, however, that they are expected to grow steadily to maturity, in order to play a greater share in the many perplexing problems facing the world today; problems which Friends can help to solve.

A group from the Friends Bible Institute then sang, "I Need Jesus" and "Tell it to Jesus." Letters and congratulations and well wishes were read, which had been sent by various individuals and groups from all over America, also from the mission group at Ramallah.

AFRICAN RESPONSIBILITY

Everett Kellum spoke, briefly, in the vernacular, looking forward to the future of the mission work and its continued development. He stressed the fact that more and more responsibility for continued progress and growth will rest upon the Africans themselves.

The group from the Bible Institute sang two numbers, "One Door and Only One" and "Guide Me, O Thou Great Jehovah." The benediction was given by Daniel Akelo, assistant superintendent of the yearly meeting.

A typical African feast followed late in the afternoon in the Boys' School dining room. African bread, which resembles very thick corn meal mush, unsalted, was piled high on tin plates, shaped smooth on top. (The person breaks off a chunk with his fingers which he moulds into a cup-like shape with which he dips up vegetables and juice.) With the bread was served vegetable and beef stew. For dessert, tea and jelly sandwiches were served. This concluded the day's program.

—Compiled by Benjamin Ngaira and Marjorie Wilhite

CONCERNING BUILDING FUNDS

A Message to the Treasurer

Our farm in Ireland was bounded on one side by a small stream or creek. The highway which intersected our property crossed the little river on a bridge constructed on two stone archways. As a boy I frequently dropped two sticks on the upstream

side of the bridge and then crossed the road to see which "boat" in the two channel aqueduct would get through first. When the river was low, transportation under the bridge moved slowly.

CHANNELS OF GIVING

Funds contributed toward the Building Fund for our new Central Office at Quaker Hill come to hand in various ways. Some come direct to Richmond from the donors. Others contribute via the Monthly Meeting Treasurer who in turn sends his receipts direct to our office. Still others follow the pattern of channeling through Monthly, Quarterly and Yearly Meeting Treasurers, which theoretically would be considered the best method since it provides opportunity for all to report officially on moneys received. The disadvantage lies in the fact that funds so channeled travel too slowly, hence many are by-passing the intermediate stations. As an illustration, I saw a check written early last March, clearly designated for the Building Fund. It was placed in the Monthly Meeting channel, but to date, seven months later, has not come out at the Richmond end.

Occasionally funds are sent in to, or by, Quarterly Meeting or Yearly Meeting Treasurers without designation as to the original source. This means extra correspondence in order to assign accurate credit on our books. During the last two months of the year, many Friends will be paying their subscriptions in order to claim the permitted deductions from Income Tax. Monthly Meetings which have agreed to pay a proportion of their contributions this year will be sending in checks for that purpose. To date we have in pledges, cash and assets about four-fifths of the required amount.

SUGGESTIONS

We urge all Treasurers to:

1. See that all payments are clearly designated for the Central Office Building Fund.
2. Forward promptly with all necessary information as to Meetings or Individuals contributing. (Where payments cover Monthly Meeting commitments, names of individuals should not be included.)
3. Note that the Treasurer of the Building Fund is Jesse O. Parshall. Payments can be mailed to him at the Second National Bank, Richmond, Indiana, or addressed to the Friends Central Office, 101 South Eighth Street, Richmond, Indiana.

Building operations, to which we are all looking forward, can not commence until we have an adequate supply of funds on hand. Prompt payments and forwardings will therefore assist greatly.

R. Ernest Lamb

The Sunday School Lesson

Prepared by Russell E. Rees

November 30—Jesus' Law of Doing Good

Matthew 12: 1-14

The ceremonial law had become, for the religious leaders of Jesus' time, the most important aspect of religious life. Correctness in following the minute requirements laid down in the law was the chief concern of the Pharisees. The correlation of this was that men were considered good if they observed the law, bad if they did not. As they were looking for some excuse to condemn Jesus, they easily found it in his disregard for some of these requirements.

There are six instances where Jesus or his disciples were criticized for doing, on the Sabbath, things not exactly in keeping with a strict interpretation of the law respecting the Sabbath. However it is first necessary to examine the actions of Jesus which were so condemned. When he "broke the Sabbath" it was to minister to some human need, usually to relieve suffering or to cure disease. It is clear then that his actions were in response to a higher law, the law of kindness and mercy. He defended his disciples when they were criticized because they acted to relieve hunger.

Now the Sabbath has great value for mankind. The need for a day of refreshment and spiritual recovery is very great. And many of the ways in which the Sabbath is desecrated in our day, as well as in the time of Jesus, cannot be defended on the basis of the greater importance of the law of kindness. When the day is used as a frivolous holiday, when it is used as a time for buying and selling, for taking advantage of man's freedom from other employment, simply to further money-making, it is really being misused. But when the Doctor calls upon a sick patient, when the lonely are visited, when goodwill is expressed through good actions, then the Sabbath is being redeemed, not destroyed.

There is no final antagonism between the will of God and the need of man. When there is a seeming antagonism we must look deeper. If the law of Sabbath prevents healing a sick man, something is wrong with the law. "I came that they might have life and that they might have it more abundantly." Jesus' whole purpose was not to build institutions, but to build men. When the church becomes more interested in preserving itself than in saving men it has missed the way of

God. "It is not the will of your Heavenly Father that one of these little ones should perish." No law, national or ecclesiastical, dare stand in the way of ministry to human need. When the law prevents us from doing good rather than evil, we must resist the law. The Sabbath was made for man, to help him, restore him, to heal him, to redeem him, and when it becomes a form of oppression it violates its fundamental purpose, and a higher law comes in to replace it.

Jesus did not destroy the law, but he did interpret and translate it in a modern language for his day. Perpetual re-translation in terms of the loving purpose of God is needed for all our so-called religious exercises. For God is love and he that abideth in love abideth in God.

Questions:

1. What other laws and institutions sometimes interfere with the true purpose of God?
2. State the principles upon which you determine the use of the Sabbath. Is there anything which you do now which does not fit into these principles?

December 7—Jesus, the Great Teacher

Matthew 13: 1, 2, 24-35, 53-56

Jesus was the master of parable because he was the master of life. He never had to look far to find material for his parables because all of life was illustration of God's dealing with men. The simplest event was transparent to Jesus, revealing the deep workings of the Spirit of God as He dealt with men. The commonplace became the place of revelation. "Behold a sower went forth to sow." Is anyone familiar with this simple act? Yet it was Jesus who took it and made it a masterpiece of spiritual instruction.

A farmer, being complimented upon what he and God had done together in making his farm so productive, replied, "Yes, but you should have seen it when God was working at it alone." This is not irreverent, but factual. I drove several hundred miles across the middle west some days ago. One could not help noticing the contrast between the well cultivated fields and the "natural wilderness." The resources for growth and production are in the soil and the rain and the climate. But until the sower goes forth to sow, the harvest is a tangled mass of wilderness. God does not give us productive fields

without our cooperation. The enemy still sows tares in all our wheat, and unless man exercises perpetual care the finest farms will go back into their natural state.

The hope of the world is in the unique combination of the good earth and man's ability to select and choose what he will plant in it. He can leave planting to the winds and the birds and reap a wilderness, or he can develop hybrid seeds, adapt his crops to the soil and the climate, learn the best methods of cultivation, conserve the riches of the soil by proper protection against erosion, and increase his harvest, thirty, sixty or a hundred fold.

And this is a spiritual parable as well. The world will not become a moral paradise without effort. The wilderness must be continually conquered, cleared and cultivated. The underbrush of evil must be cleared away. The old stumps of irrational behaviour must be taken out. The soil must be treated and prepared for the good seed, and then the best possible seeds must be planted, for men do not gather figs from thistles.

Paul gloried in the fact that "we are co-laborers with God." If God gave us a perfect world we would soon ruin it. The only way to get it and hold it is for us to take the material given to us and work with God to bring perfection out of it. The moral gains of the world will not last apart from moral men to hold them any more than a good farm will stay good without proper attention. God is on the side of moral progress, as he is on the side of productive fields. But he does not give either to indolent and careless husbandmen. The sower must sow with all the skill and courage at his command, in the firm faith that when the conditions are fulfilled the universe will respond with wholehearted generosity.

Jesus has given us the faith that the world is not antagonistic to goodness, but that God works together even until now to support the struggle for the good way, the high way, the loving way.

Questions:

1. Do you expect God to give good harvests when you plant poor seed? Do you expect a good world from bad behaviour?
2. How would you answer one who asked, "Why does God permit evil in his world if he is all-powerful?"

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Harold Tollefson, Director of the Advance, travelled west during late September and October, visiting Friends Meetings at Champaign, Illinois; Des Moines, Iowa; and various Meetings in Nebraska Yearly Meeting.

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Friends of Friendsville, Tennessee, dedicated their newly remodeled Meetinghouse and a new Christian Education building, which is attached to the Meetinghouse, on November 2. Errol T. Elliott gave the dedicatory address. Calvin G. Gregory is minister of the Meeting.

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Friends will be sorry to hear that all four of the children of Cecil and Pauline Hinshaw had polio this summer. Although it was mild in all cases, it left Eleanor and Robert Hinshaw with impaired muscles. Cecil Hinshaw is still lecturing for the American Friends Service Committee. The Hinshaw home is in Gonic, New Hampshire.

* * * *

An Elizabeth Fry Memorial Trust Fund has been set up by Friends in England to buy and maintain a recuperative center for mothers with young children. *The Friend*, London, also reports that special stamps have been issued in Western Germany in honor of outstanding philanthropists, one bearing a portrait of Elizabeth Fry, 19th century Quaker prison reformer.

* * * *

Copies of the third Ward Lecture, "Friends and International Affairs," given at Guilford College on October 22 by Clarence E. Pickett, are available to Friends interested, without charge. Address your request to Guilford College, North Carolina. Other Ward Lectures, "An Adequate Leadership for the Society of Friends," by Alexander C. Purdy, and "The Function of a Quaker College," by Howard Brinton, are also available in pamphlet form.

* * * *

Friends in Banés, Cuba, dedicated their new church building in August. The Banés congregation is one of the leading congregations of Friends in Cuba. Juan Guzman, whom many Friends met on his journey to the United States in 1950, has returned to Banés as pastor of the Meeting there after a brief period of service as pastor of the Meeting at Holguin, Cuba. The new Meetinghouse, which replaces a wooden structure, is of brick and concrete.

* * * *

The proposed visit to Korea by a joint Friends Service Council—American

Friends Service Committee mission was suggested last summer to Foreign Service staff by J. Donald Kingsley, director-general of the United Nations Korean Reconstruction Administration, after his own three months' visit. He indicated that there is more possibility now than heretofore that private agencies may be able to undertake independent projects in Korea, and said that UNKRA will provide hospitality facilities to representatives of private agencies who wish to consider such projects.

* * * *

Wilmington College has enrolled 26 foreign students from 16 countries among the 425 who have registered for fall semester classes. In addition to the 26, five other students who live in foreign countries but who have American citizenship also are taking work at the college. Malaya, the Ryukyu Islands and Jordan lead the list with three students each, followed by two each from Liberia, Jamaica, Italy and Germany. Other countries represented are Mexico; Korea; Gold Coast, Africa; Bolivia; Denmark; Israel; Belgium; Egypt; China; Hawaii; and Canada.

* * * *

Recent pastoral changes in Indiana Yearly Meeting result in the following ministers serving these Friends Meetings: William Wagner, Bethel; Belle Hesse, Union Center; Paul Todd, Marion (Second Friends); Richard Johnson, New Garden; Sanford Dean, Pennville; William Fisher, Walnut Creek; Phoebe Davis, Shirley; John R. Walter, Van Wert; Eugene Barrett, New Holland; and Keith Sarver, Wabash. Leonard Hall, Secretary and Editor of the Board on Christian Education of the Five Years Meeting, is also serving West River Meeting in Indiana Yearly Meeting as pastor.

Friendly Fellowship

CINCINNATI, OHIO—On September 7th immediately following morning worship, nearly eighty Friends of Cincinnati Monthly Meeting gathered for a covered dish dinner as a welcome to their new pastor, Don Stanley. Immediately following dinner singing was enjoyed by the entire group, after which a miniature pulpit containing a gift of money was presented to their new pastor.

Annabelle Schwentker

BANGOR FRIENDS MEETING, IOWA — Chester B. and Anna K. McKean have accepted a call to become pastor and co-worker of Bangor Friends Meeting in Iowa Yearly Meeting. They began their work September 5. A large number of Friends welcomed the new pastor and his wife on the evening of October 3 at a dinner and program. Lloyd Davis gave the welcoming address, which was followed by a response from Chester McKean. Chester and Alma McKean were formerly pastors at Sabina, Ohio.

Hester Parsons shared a number of pictures she took while in Europe and England this past summer. She attended the Oxford Conference, and is sharing her experiences with other Friends. She also spoke on Sunday morning, October 5th, at the meeting for worship.

Chester B. McKean

* * * *

HIGH POINT, NORTH CAROLINA—The three summer months at Central Friends Meeting, although different from the usual routine, were valuable to the life of our Meeting. Eighteen of our young people had the privilege of a week of camp life at Quaker Hill. During the summer we co-operated to some extent in the joint evening services of the Main Street churches. For these three months the sessions of the Meeting for Ministry and Counsel were held in the homes of three different couples with an excellent attendance at each home.

At one Sunday morning meeting the house was nearly full to hear all four of our delegates give entirely different reports of the Oxford Conference. The keynote was "It is not the printed message we bring, but we must be that message as we mingle with mankind." Although we missed Cecil Haworth while he was away for three weeks assisting in Young Friends Conferences in Cuba and Jamaica, yet we enjoyed at our morning meetings the preaching of Algie Newlin and Harold Fletcher.

Alice Paige White

* * * *

CENTRAL CITY, NEBRASKA—Rally Day, Christian Education Week, Friends Advance—all put together in one week made Central City Friends very keenly conscious of our responsibilities. The Rally Day program carried out the plan of the boys and girls sharing with the congregation some of the things they have learned during the past year. With this was also an exhibit of the material exhibited at the county fair

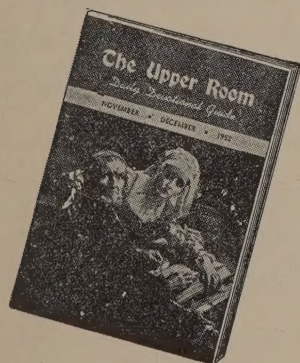
For families and for individuals who seek the presence of God in their daily living

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In August, where the map of Friends Outreach, made by the Youth Class, had been awarded a blue ribbon. Later in the week Harold and Gladys Tollefson came to bring the message and encouragement of the Friends Advance. The messages that Harold N. Tollefson brought were much appreciated.

Central City Friends have an Entertainment Committee. This committee, with Erma Mesner now chairman, makes provision for the entertainment of all visiting Friends. We recommend this for every Friends Meeting. We know every pastor would welcome such a committee. Visiting Friends are care-

fully scheduled to have opportunity to visit in different homes—and the pastor does not plan it!

At the close of August Monthly Meeting, a social hour was held in honor of the wedding anniversaries of Gordon and Lucille Ferguson (the ninth) and Lindley J. and Corona R. Cook (the twenty-ninth.)

Corona R. Cook

* * * *

CHICAGO, ILLINOIS—On Sunday evening, September 28, at Chicago Friends Meetinghouse, a large crowd gathered to hear Russell E. Rees give an account of the Oxford Conference, illustrated

with moving pictures of people and places of historic interest. This was followed by Wyatt Miller, showing movies of England, Scotland, Paris, Rome, Germany and Switzerland. It was an interesting and instructive evening.

The opening fall meeting of the United Society of Friends Women group of Chicago Meeting was held on September 11 at the home of Ruth H. Dennis and Emma H. Hadley, with a good attendance. Following the business session, Eurah Marshall gave an interesting report on Missionary day at Western Yearly Meeting. Mention was made of the new addition to the dining room and auditorium at Friends Center in Jamaica, of the 50th anniversary of the organization of Friends' work in Africa, and of over \$2,000 which was received for the new printing press. After luncheon Lucile Miller gave a very complete and interesting report on the Oxford Conference. The Millers traveled through France, Switzerland, Germany, Holland and Denmark. She closed with these words from the Conference, "Friends do not need a new message, we need new life and Christian service is an expression of our faith—we must *live* Christianity."

Emma Hill Hadley

In the Larger Circle

The initial press run of the new Revised Standard Version Bible, published September 30, was 1,000,000 volumes, reportedly the greatest first printing in publishing history. According to a recent issue of *Look* magazine, the publishers, Thomas Nelson and Sons, went "all-out" with a \$500,000 promotion campaign handled by one of the nation's largest advertising agencies, Batten, Barton, Durstine and Osborn of New York, to publicize the new R.S.V. Bible. The articles also stated that one publisher has estimated that, with Bible sales charts going up "in practically a straight line" in the past few years, some 12,000,000 copies of the Bible, including all versions, will be sold this year.

* * * *

Plans for a nation-wide essay contest on the Point IV Program with prize awards totaling \$1,800 have been announced by the National Council of Churches. The contest, which opens November 1, 1952, and closes at midnight, March 31, 1953, is open to all Americans between the ages of 15 and 23. Essays on the subject "The United States and the Underdeveloped Areas," may be submitted at any time after November 1. The basic purpose of the contest, according to Ernest Lefever, associate director of the Department of

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leaders from 1652 to the present day. The central tenets of Quaker faith, Quaker practices and customs are graphically outlined, along with an inspiring account of Quaker achievements during the past century—especially the heroic story of the Friends' Relief Work.

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International Justice and Goodwill, sponsor of the contest, is to stimulate the active interest of young Americans in the problems of the Point IV Program and our relationship with the economically less developed countries of the world. Chief requirements of the contest are that essays be kept to one thousand words or less and deal with the moral responsibility of the U.S. and the under-developed countries. Judges will be Eric Johnston, Mildred McAfee Horton and Dr. John C. Bennett. Information is available from the Point IV Essay Committee, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

More than 70,000 Korean youngsters, orphaned by the war, are in South Korea now, but the number without places to stay has been substantially reduced, and considerable progress in caring for the drifting boys, the most difficult problem, has been made by enlarging the number of orphanages to 260. Several "boys' towns" are also doing good work in rehabilitating boys from seven to seventeen years of age, and fitting them to find a place eventually in the national life. (WP)

"... To Generate a Circle of Peace"

"... we wish to express our unchanging faith in our mission as Christians to continue our efforts for constructive peace.

"Our plea is to cut the vicious circle of war through prayer and all acts allowed to man, and to generate a circle of peace.

"We would not hate but love, we would not take but give, we would not kill but give life, whatever be the price we must pay for these things."

From "Our Peace Testimony Restated" of the Japan Yearly Meeting of the Religious Society of Friends, dated November 11, 1951

LAURAMOOR HOME

Room with board at Lauramoor Home. References required. Address inquiries to Mrs. W. W. Reller, 812 W. Main St., Richmond, Ind.

BIRTHS

MESNER—To Dale and Marian Mesner, a daughter, Nancy Olivia, on August 12, at East Lansing, Michigan.

MITCHEM—To Leonard and Miriam Byerly Mitchem, a son, Stephen Edgar, on October 6, 1952, at Grand River, Iowa.

DEATHS

HODGIN—Emma Mendenhall Hodgin, on August 9, at the home of her daughter in Roseburg, Oregon. The daughter of Ira and Eunice Newlin Mendenhall, she was born near Bloomingdale, Indiana on January 1, 1867. Her early schooling was at Beach Grove School. Later she attended Bloomingdale Academy, which was under the management of David W. and Mattie Curl Dennis. She taught for two years before entering Earlham College, from which she graduated in 1890. She married Albert V. Hodgin of Westfield, Indiana in 1893. They lived in Westfield and in Indianapolis, Indiana, where he died in 1901. In 1909, after teaching in Westfield for several years, Emma Hodgin, with her three daughters, came to Newberg, Oregon, where they established their home. She taught in Pacific Academy and College for twenty-four years.

She was a birthright Friend and a member of Newberg Friends Church. Since 1948 she lived in the home of her daughter, Irene Nichols, of Roseburg, Oregon. Surviving are two sisters, Alice Mendenhall of Zellenople, Pa., and Laura Peterson of Tacoma, Washington; three daughters, Louise Hodgkin of Salem, Oregon; Irene Nichols; and Harriett van der Vate of Vienna, Virginia; five granddaughters, one grandson, and three great-grandchildren. Memorial services were conducted by her pastor, Carl D. Byrd, in Newberg Friends Church, assisted by Levi T. Pennington, Perry D. Macy and Hubert Armstrong.

MILLS—Gertrude Cartland Mills, suddenly from a heart attack on July 9, at Azusa, California. She was the only child of Joseph John and Emily Nanzer Mills. Her father was at one time Superintendent of Schools in Indianapolis, Indiana, and later was president of Earlham College for nineteen years. The family lived later in Toronto and for many years in Pasadena, California. Gertrude Mills graduated from Earlham College and studied at Radcliffe College and in Europe. She was a teacher of languages at Fairmount Academy and at Moses Brown School. After the death of her parents she resided in Azusa, California. She had relatives in Indiana and many friends in the centers where her family had lived. Dr. Harold Fickett, Jr., was minister at the service; interment was at Pomona, California.

MOORE—Nora Dixon Moore, on October 6, at Kokomo, Indiana, aged seventy-five. She had long been in ill health due to arthritis. She was born October 25, 1876, in Iroquois County, Illinois, the daughter of Nathan E. and Hulda J. Dixon, coming with her parents to Howard County, Indiana, at an early age and living there the remainder of her life. She was a birthright Friend, a member of the Union Street Friends Meeting in Kokomo. Her husband, Loren R. Moore, died in 1934. Surviving are a son, Wilfrid D. Moore of Anderson, Indiana; two sisters, Eva Simpson and Myrtle Kellar of this city; two grandsons, Richard Moore of Anderson and Wilfred Moore of Goodfellow Air Base, Los Angeles, and one great-grandson. A son, Robert, died in 1944. Funeral services were held at the Union Street Meetinghouse with Norman Young officiating. Burial was in Crown Point Cemetery.

WINSLOW—Ellen A. Winslow, on August 13, aged ninety-one. She was born in what is now Westbrook, Maine, on August 17, 1860, the daughter of Stephen and Hannah Winslow. In addition to schools in Maine, she studied at Mt. Holyoke and at Bryn Mawr Colleges. She spent most of her active years in teaching at Vassalboro, Maine, in the Oak Grove Seminary, and then in Springfield, Mass., where she was head of the department of mathematics in the high school. After her retirement from the public schools, she gave a year of teaching to the Friends Girls School in Ramallah, Palestine. She was born into and maintained her membership in the Society of Friends, serving several years as president of the Women's Missionary Society of New England Yearly Meeting, stressing adult education along missionary lines. She led a long and useful life. Surviving are a niece and two nephews.

WILLIAM PENN SPEAKS ON SOCIAL JUSTICE . . .

"It is a reproach to religion and government to suffer so much poverty and excess."

"Nor can we expect to be heard of God in our prayers that turn the deaf ear to the petitions of the distressed amongst our fellow creatures."



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For further information please write

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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street, Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California.—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall); As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 5859 Dorchester Ave. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood. Phone University 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone MULberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento, S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

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Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina.—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana.—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swalm Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California.—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RICHmond 70716.

Lynn, Massachusetts.—Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister, LY 57905.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana.—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts.—Friends Meeting, 83 Spring Street. Meeting for worship 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m., Church School, 11:00 a.m., Meeting for Worship, 6:30 p.m., Youth Fellowship, Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popple Road, Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington.—University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, Vermont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E., Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.